

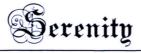
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VOLUME IX, No. 1 JANUARY 1980 Articles of Interest GRATITUDE, THE FACULTY OF FULFILLMENT/Richard P. Goodwin. .2 Excerpts from the Classics A WANDERER IN THE SPIRIT LANDS/Franchezzo 4 DISCOURSES FROM THE SPIRIT-WORLD/Rev. R. P. Wilson 27 Regular Features Published monthly by SERENITY, P. O. Box 137, Forest Knolls, CA 94933 Richard P. Goodwin. Editor Editorial Department: Britt Toquinto Ass't Editor Miriam Bostwick Ass't Editor

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Gratitude,

The Faculty

of Fulfillment

by Richard P. Goodwin

In speaking to you today on *Gratitude*, *The Faculty of Fulfillment*, I know that all of us have experiences in our life for which we are truly grateful. As we place our mind, our thought, our attention upon those experiences that we have already had for which we are truly grateful, we increase the law of fulfillment. For whatever it is that we place our attention upon, we in truth do have a tendency to become.

... we cannot and do not experience what we have not yet accepted.

And so it is that life, the great mirror of all experience, reveals to us in a multitude of ways that whatever goes out in our universe shall return unto us. As we, in this journey, through a multitude of lessons that are offered to us in this earthly experience, consider the value of these experiences, that we through them are awakening slowly but surely to the fulfillment of the true purpose of our life's journey here on earth. So often we hear it said in this life that many seem to be weary and tired of this earthly journey and are waiting, and willing, to go on to the new dimensions. But, my friends, let us consider, new dimensions we experience only when we are ready. And that simply means that we cannot and do not experience what we have not yet accepted. And so to leave this

GRATITUDE, THE FACULTY OF FULFILLMENT

physical world and to expect a great transformation of new experiences, to expect a better life the moment after we leave earth than we had the moment before leaving earth, is not only foolhearty, it is contrary to the demonstrable law that life in truth is an effect. Our minds go with us for they are the vehicle through which our soul is traveling through this earthly journey, and they are the refined vehicle to take us to the mental worlds when we shed this physical piece of clay. We can talk about spirispiritual tual realms and worlds but we cannot experience those dimensions in those worlds until we have a vehicle capable of receiving the spiritual emanations from those worlds.

We can talk about spiritual realms and spiritual worlds but we cannot experience those dimensions in those worlds until we have a vehicle capable of receiving the spiritual emanations from those worlds.

Now this vehicle known as a spiritual body is like any body in the sense that it is created. We know our physical body is created. We see physical bodies being created all around and about us. And

know that our mental body is created. All form, all bodies are created. The only thing that is eternal, that is everlasting without beginning or ending is the formless and the free, known as the Infinite and the Divine Spirit. We are aware of any body that we are expressing through as long as we identify with it. It is our identification with anything that brings to us an awareness of it. The man who does not investigate or identify with the possibility of eternal life canexperience that possibility. But someday all of us, in keeping with this evolutionary path of constant change, will experience all that is waiting for us to experience.

As we feel this faculty of gratitude in our hearts, we become more receptive to a greater flow from the divine source. And so it is that man's success, of fulfillment, that man's experiencing of abundant good is ever dependent upon his receptivity to it. For we cannot experience anything

It is our identification with anything that brings to us an awareness of it.

that we are not receptive to. And so the slightest change in our thinking brings about the changes that we are seeking in our experiences, for he who

A WANDERER in the SPIRIT LANDS

by Franchezzo

THE PALACE OF MY ANCESTORS

CHAPTER XXIII

Continued from last issue-

Much of this I had known before but had never fully realized the vast extent of the mischief possible to such a being as the one before me, were it not for the checks imposed upon him by those higher powers whose wills are as strong as his. Them he only knows as an unseen force opposed to him, which baffles his efforts at every turn, unless he can find in man a medium of so congenial a nature that they can truly work together as one. Then indeed do sorrow and devastation follow in their train and then do we see such monsters of triumpant wickedness as have disgraced the annals of all times. Now, thank Heaven, these are growing fewer and farther between, as the human race and the spirit spheres become

purified through the teachings of the angels of the celestial spheres.

Last of all there appeared before us a woman's form, of surpassing loveliness, such such seductive charm, that for one instant I arose to look more closely at her and see if she could be real, and at that moment there came between me and the black magic mirror the mist-like form of an angel with the face of my beloved. And beside her this woman seemed so coarse and material and revolting to me that the momentary illusion of the senses was gone and I knew her for what she was, what all her kind are in truth - sirens that betray and ruin and drag men's souls to Hell while they themselves are all but soulless.

This revulsion of feeling in myself caused the waves of (continued page 30)

GRATITUDE, THE FACULTY OF FULFILLMENT

continued from page 3

knows beyond a shadow of any doubt, establishes the law of fulfillment. We see so often in seeming negative ways how beautiful, how positive the law works for us to have negative experiences. But the identical same law that brings back to us the negative also brings back to us the good and the positive. And so no matter where we go and no matter what we do, we have inherent within us the infinite, divine, eternal truth that whatever it is life eternal in any phase of our journey is ever available and waiting for us to receive it. When we make this slight change in our thinking, that all that we seek is within us, we will begin to experience whatever it is that we seek. For to God we know all things are possible, and that God is not something that we have to look without to find. For looking without we will never find - it lies within us. It is ever ready and waiting, for God, the Infinite Divine Spirit is

As you accept the possibility of something better, you become receptive to that vibratory wave, and through your own directed faith shall experience it.

greatest servant of all. It is beyond doubt and beyond question that the Infinite Intelligence, demonstrable in our view, is serving everything for it is sustaining everything.

Whatever you choose to think, this Neutral Intelligent Energy is sustaining for you. So you may choose the good in your life by constantly being aware of its possibility within you. There is no power without, there is no power bevond vour control unless vou. in your thinking, make it so. The Divine Intelligent Energy is always available to you. It is up to you what you choose to do with that power that is flowing through you. Accept the possibility, no matter what your experiences are or are yet to be, accept the possibility that they are changing for the better, for nothing in life is ever so good that it cannot be better. As you accept the possibility of something better, vou become receptive to that vibratory wave, and through your own directed faith shall experience it.

In our day when there is so much talk and fear, a fear of this and fear of that, let us do our part by knowing beyond a shadow of any doubt, whatever the experience is it has come into our thought, it shall leave our thought, and in



"I hope to continue to see the light through the church and spirits. I have found many friends. Thank you so very much."—L.R.

* * * * *

"I was very uplifted and helped by the message received. The entire service and the people are very beautiful expressions of truth."

* * * * *

"The service was very inspiring. I liked listening to the information given to other people. The lessons were good."—G.F.

* * * * *

"This was the best organized, most thorough but quickest, and most enjoyable spiritualist presentation that I have visited so far and I have been to many."

"Most interesting and impressive. I sincerely thank you." — P.O.

* * * * *

"We both enjoyed the friendliness and informality."

* * * * *

"A very interesting service. I have been thinking about this church for a long time and enjoyed the visit very much. I like all the singing." — L. O.

* * * * *

"Never have I found the spirit in such a jovial atmosphere." — C.L.

* * * * *

"Very positive experience — very pleasant and sincere atmosphere."

* * * * *

"Thank you. I enjoyed the healing ceremony."

GRATITUDE, THE FACULTY OF FULFILLMENT

continued from page 5

truth things are getting better. When you talk to people, and you listen to the disasters in their life, and you listen to these negative expressions, unless you speak, you support that negativity within you for you by your own choice have attracted unto you that negaexpression. Therefore, tive having by your own choice attracted it to you, you have a responsibility to yourself to declare the truth during that expression. I know there are not many yet who truly that there accept are accidents in the universe. An accident is merely a lack of understanding the immutable, divine law of attraction. We have this responsibility to declare the truth for ourself. for man cannot grant to another what he has not yet first granted unto himself.

Therefore, when you look out in the world and you see others who are experiencing what you judge to be good, do not deny their right for if you do, you deny that right to experience that good for yourself. Our denials indeed are

An accident is merely a lack of understanding the immutable, divine law of attraction.

our destinies, and acceptance is in truth the Divine Will. We in truth cannot help but agree that there is nothing in all of the universes that we have viewed or experienced that is not sustained by the Infinite Intelligence known as God. If we wish more good, then we must grant to ourself more good. And that goodness begins in our heart, for that is where it truly lives. And as it grows deep within our own heart, the vehicle through which our soul on earth is expressing, then it lights our mind with what is known as the light of reason. As we keep faith with this light of reason, it begins to tranform us and we begin to experience the true purpose of our journey here on earth. There is no one and no thing that is outside of the Infinite Divine Intelligence; therefore, it is not possible for anyone to be without until they make the judgment by their mind, the judgment of denial. When we judge that what we need is dependent upon anything, we establish for us in our mind, the false gods that must be dethroned before we can experience the fullness and the abundant good of life.

If we will pause each day in our thinking and become aware of the many times in (continued page 9) 7

Views

Our Heavenly Home

by Andrew Jackson Davis

CHAPTER X

WONDERFUL SCENES IN THE SUMMERLAND

"How beautiful the burst of holy light!
How beautiful the day that has no night!
Who shrinks from Death? Come when he will or may,
The night he brings will bring the risen day:
His call — his touch — we neither seek nor shun:
His life is ended when his work is done."

-S. C. Hall

Continued from last issue-

The principlal object of these "Stellar Key" volumes is, first, to discuss the possibility and to demonstrate the certainty of an inhabitable zone within the starry heavens adapted to mankind's existence and progressive happiness after death; and second, by a few brief generalizations, to show the process whereby the constitution of that zone was evolved and incessantly fed by what I am impressed to term "humanized atoms;" by

which I mean those earthly materials which, having been suitably refined "in the mills of God," the highest of which is the human body, ascend to and become the actual foundation and formative substance of our Heavenly Home.

At this point a questioner appears with these problems:

"On page 107 of the 'Key' is the following statement: 'Innumerable atoms arise and continually ascend from the bodies of persons composing (continued page 26)

GRATITUDE, THE FACULTY OF FULFILLMENT

continued from page 7 the course of a single day that we establish the laws of denial by the error in our thinking that our goodness is dependent upon, if we will only make that small change in our

As we place . . . our attention upon those experiences that we have already had for which we are truly grateful, we increase the law of fulfillment.

thinking, we will be freed from the bondage, and the slavery of the ignorance of our own mind. Our health, our wealth, and our abundant good is not dependent upon anything that our mind can think of, until by our own belief, by the direction of our own faith, we make that a law for ourself.

Let us free ourselves from these errors in our thought. Let us accept our divine birthright to the goodness that this world has to offer. But before we can experience the fullness of that goodness, we must first accept our right to it. And accepting our right to it we must know that it is that

... before we can experience the fullness of that goodness, we must first accept our right to it. And accepting our right to it we must know that it is that goodness within ourself.

goodness within ourself. And whenever we make that mistake, by our thought, of dictating to the Divine Intelligence that that abundant goodness is dependent upon anything, when we make that error and slip from truth into creation, let us pause and remind ourself that our divinity is a perfect harmony, that health, wealth, and happiness is, in truth, an effect of that perfect harmony, or God, within us. П

A problem is nothing more than a lack of faith in the power of God.

He who attaches to the gain, guarantees the loss, for he has denied his divinity.



Thank you, God, for the trying times in life which serve to make us stronger.



Nothing can seem more difficult than those times in life when we are waiting for things to get better. Although we know that they will get better, it is during the transition stage, before we can see "the light at the end of the tunnel" that we can experisuffering, disence much couragement and dispair, or we can use the transition period as an opportunity to grow spiritually. The degree of suffering and irritation reveals where we are putting our attention. If it is upon fear rather than faith, discouragement rather than encouragedispair rather than determination. impatience rather than patience, and intolerance rather than tolerance, than we have a high degree of suffering through the transition period. The suffering is effect of our having directed our thoughts, our energy, to functions of the mind rather than to faculties of the soul. It is the soul faculties of faith, courage, hope, encouragement, determination, patience, and tolerance which we need to exercise during this period. Just as

using muscles of the body makes them become stronger and more developed, so, too, using our soul faculties by thinking, feeling and applying them makes our spiritual body become more developed and stronger.

It is the soul faculty of encouragement which seems to help the most when we see no end in sight. We can encourage ourselves, but if we have merited someone else to encourage us because we have encouraged others in the past, then we are indeed fortunate. Someone else's encouragement helps greatly to dispell the doubts and negativity which floods the mind during our weak moments.

Going through these transition periods in life is our greatest opportunity to grow spiritually, for the effect of pain and strife in life is spiritual development. "It is irritation that awakes the soul. satisfaction that lets it sleep." Thus, the more irritation we experience, the greater is our opportunity to exercise our soul faculties of faith, courage, hope, encouragement, determination, patience. and

Today's View of Past Frontiers

PIONEERS

Article taken from CENTENNIAL BOOK OF MODERN SPIRITUALISM IN AMERICA

The work of our pioneers is a monument to Spiritualism. Their unfaltering footsteps, their unwavering courage and strength has laid the foundation of Modern Spiritualism. What a happy reunion of all of these workers in the Spirit World! Their counsel and guidance continues, for their interest and loyalty to the Cause never wanes.

* * * * *

Professor W. M. Lockwood, an exceptional teacher and lecturer, received recognition from the nation's through one of his utterances: "The evolution of the human race, the moral well-being of the individual and his heirship to eternal life and all the benefits of time and space, do not depend upon the bible or any 'Sacred Cosmogony' of the past. This natural truth inheres in the lowest expression of nature, is written by processes of affinity in all of nature's forms, is voiced in suns and stars and worlds upon the page of infinitude. The priest and the politican may retard man's unfoldment, and live in luxury off of his ignorance and credulity, but—they cannot alter a principle of nature or forever bind man's intellect to the superstitions of a primitive age."

This speech alone bespeaks the calibre of this pioneer.

* * * * *

The Campbell Brothers had much the same type of mediumship as did the Bangs Sisters. Alexander and Allan demonstrated their work at all larger Camps and principle centers through this country, and to the leading Spiritualist Societies in England. When Alexander passed awav vounger brother, Charlie, joined Allan, but his work was weaker than both of his older brothers. Upon Allan's death in April, 1919, Charlie gave up the work.

(continued page 24)

NEWS and VIEWS

Albert Schweitzer said, "The only ones among you who will be really happy are those who will have sought and found how to serve." Mother Teresa, Calcutta's "saint of the gutters," and Nobel Peace Prize winner, is demonstrating "how to serve" by her work with the poor in India. The peace award is given to "a person, or society. who has done much to strengthen brotherhood among people." It was awarded to Mother Teresa for her help to suffering humanity. Her mission in life has been serving and helping beggars, lepers, dying, and the unwanted poor of India; however, she speaks of her work as "God's work," not hers.

Her devotion to the poor, and especially poor children, is because she believes in love. She says, "Love everyone and everyone will love you. If I really love, I cannot say 'I love you' and do nothing. I have to conduct my love in living action." And so she does, by running 81 schools, 300

hospitals, and 60 relief centers in 50 cities in India.

The hallmark of her work according to the Nobel Committee, "has been respect for the individual human being, for his or her dignity and innate value. The loneliest, the most wretched and the dying have at her hands received compassion without condescension, based on the reverence for man."

Mother Teresa is an inspiration, a symbol of what "The Living Light" philosophy calls "self-less service"— an absence of the thought of "I" with total consideration for each human being, and for the good, or God, within them. Such a reverence for man, for life itself is what is meant by "Love all life and know the Light."

We need not follow the exact path of service of Mother Teresa in order to experience selfless service. But we can follow her example of recognizing the dignity and innate value in each and every human being. To do this, we must find it within ourselves—and then we will view it in everyone.

"God has put something noble and good into every heart which his hand created."

—Mark Twain.

POET'S PEN ≡

FREE

Your little soul is free Free as it can be Whenever you accept Responsibility.

-Beverly Houser

TRUTH

Little soul, it's time we spoke a bit, we two Where are you when I need you What were you doing, taking a rest When my world was falling apart, at best How can you abandon me Just when I think a companion you'd be Just when I think our victory is near You fall asleep, or so it does appear Oh, little soul, where are you When I need you?

Dear big ego, you've got it all wrong I'm not something you can sell for a song I'm not a thing that jumps when you call Nor am I merely nothing at all I'm not away from you ever, you see It is only that you don't listen to me You are so busy with prittle and prat You cannot hear me — that's all there is to that Waste no more time on thinking that I Abandon you and take to the sky Don't you see, big ego, it is you You, who forget to be true?

The Strange Story

by Anita Silvani

AHRINZIMAN

CHAPTER XXXIII

THE SECRET PASSAGE

Continued from last issue-

"Oh sweet! Sweet! Sweet is this hour to me," she cried through the closed doorway. "Rich, rich shall be thy reward. fair Zuleika! Long mayest thou enjoy the harvest of all thy wiles and all thy petty schemes. Thou wilt have ample time to enjoy the memory of the past, for thou shalt lie and rot within these walls, and all thy fair beauty with which thou didst beguile my son unto his death shall turn to loathsome decay ere one shall come to succour thee! Die! Die! like a rat in a trap, a toad in a hole, and in thy death agonies remember that it is thus that Artemisia hath rewarded thee."

Then, like a maniac, laughing and muttering to herself, Artemisia rushed after the others, while the unfortunate Zuleika, realizing the horrors of her position, uttered shriek after shriek of alarm and agony, sounds which, alas! brought none to her aid, for did they not come from the haunted part of the palace, and only inspired with superstitious terror those who heard them. None thought they came from a human being in mortal extremity, for none knew that aught in human form would venture into those fatal rooms, and soon the sound of Zuleika's shrieks were drowned in a vet greater tumult.

CHAPTER XXXIV - THE CURTAIN OF DEATH

I was still musing upon my vision, and wondering to what

danger Abubatha's warning pointed, when on the stillness

THE STRANGE STORY OF AHRINZIMAN

of the night there broke first the muffled sound of Artemisia's wild laugh and then Zuleika's frenzied shriek, and as I grasped my scimitar and hurried to the door to see from whence these sounds came I found myself face to face with the forms of Ahmed and his dumb slave, while the room behind him became quickly filled with the steathily creeping figures of a number of men.

I tried to defend myself, and for a few moments my skill as a swordsman enabled me to keep my assailants at bay, but what can one man do against twenty, and though my shouts brought my guards in a few moments around me. and roused the whole palace, the soldiers of Ahmed had found entrance in a half a dozen places. My guards fought well, but they were confused and without any settled plan of defense, while Ahmed's men were carrying arranged out a carefully Desperate was the scheme. resistance we made. Mv soldiers fell beside me fighting to the last, while I myself, though wounded by many a spear thrust, contrived to fight my way into the larger room where the battle was thickest, and strove to rally my guards. But there I succumbed, overwhelmed by numbers and mortally wounded.

For a brief moment I lost consciousness, then I revived to find myself almost alone, while the tide of battle had swept past me towards the great Hall. As I opened my eyes I saw that the grey dawn of day was breaking, and the dim light from the casement fell across the floor where I lay. I could not raise myself, I could not move. My life blood was flowing from my many wounds and forming a deep red pool upon the floor, and as I raised my fast glazing eyes from it I saw a woman's figure stoop over the crimson pool, and dip her hands in the warm blood as though she were washing them, while to herself she kept muttering and laughing in soft, exultant tones of pleasure. With a start I recognized Artemisia, and grasping my dagger I made a frantic effort to raise myself and stab her where she knelt. But my feeble hand fell powerless by my side, my dying grasp relaxed, and I sank back upon the ground in the last agony of the great change which men call death. And as my eyes closed I saw Artemisia bend forward over me, with the cruel, vindictive smile of gratified malice, even as I had seen her do in my vision so long (continued page 17) 15

Dictionary

οf

The Living Light Philosophy

RARARAR

 D^{efeat} - Presumption is the Law of Defeat.

D elusion — When man takes illusion and uses it for his personal self gain, it is known as delusion.

 $M^{\it ind-}$ The mind in its expression is known as the functions of your being.

P eace is the Divine Neutrality. It is the perfect balance. And so when man experiences within himself peace, he is freed from all thought, all contradiction, all division. He is then truly aware of being an inseparable part of a united whole. He no longer acts because he no longer reacts, he just is and that is the home of the soul.

Resignation is a mental dual expression. When man says I resign myself to circumstances, he declares a mental law — I did what I could and now I resign myself. That is definitely and positively not the expression of divine will.

S oul — The soul in its expression is known as the faculties of your being.

S piritual psychology is an acceptance in the mind of an intelligence beyond that that supersedes the limited mental intelligence of the human mind. It is the introducing into the limited mind demonstrable laws that once having been accepted by the mind will become the very instruments used by the mind to free itself from its own limitation.

THE STRANGE STORY OF AHRINZIMAN

continued from page 15

ago, and the last thing mine earthly sight beheld was the look of mingled hatred and fiendish triumph in the eyes of Queen Artemisia. The legacy I bore with me to the spirit world was the legacy of our fierce hate.

* * * * *

Thus fell the curtain of death upon the first act of that drama which had been begun in our earthly lives, and which was yet to be acted out upon the wider grander stage of the spirit world. For as we had sown the wind, so verily was each one of us to reap the whirlwind.

END OF PART I

PART II

THE REAPING OF THE HARVEST

CHAPTER I

THE AWAKENING IN THE ABYSS OF INFERNO

From a Death-sleep of years my Soul at last awoke to a renewal of its conscious individuality. For as a fruit that is plucked untimely from the tree must be ripened by artificial means ere the living seeds within can attain the degree of development necessary to their germination, so the Soul which is hurried from the earthly stage of life before the Spiritual body is sufficiently developed to serve as the medium for its sustainment must lie like a germinating seed within the green husk of its Astral envelope until the gradual ripening of the truly Spiritual germ, and the consequent decay of the mere Astral husk or shell, shall, in accordance with a law of all nature, release the Soulseed which has lain sheltered within the protecting envelope till it was ripe for the life of the Spirit World.

The Souls of all who die before they have lived the full span allotted to man are not necessarily cut off from the tree of life in an unripened state. Many who thus seem to die too soon have already reached the measure of the (continued page 19)

THE

PENETRALIA

BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS

Continued from last issue-

by Andrew Jackson Davis

QUESTIONS ON THE MARTYRDOM OF JESUS

Continued from last issue-

Does any one believe that the Book is essential to Salvation?

Yes; there are many externalists and authoritarians who think so, and yet such know that there was no Bible for Matthew. Paul had to write his own letters — his own bible - from his own inspirations. He wrote to the Thessalonians. to the Galatians, to the Romans; and why cannot you also write? - "write" in your lives, in your deeds, of friendship, and affection? What more beautiful letters than such? Write out of the bible of your own soul, where liveth forever the Christ-principle! Come to this spiritual platform, and see how the subjection of the lower to the higher, of the weak to the strong - which is in the main a Christian doctrine - will be 18

supported by natural and healthy influxes, emanating from the Love or Christ-principle, saving you from hatred and malice and revenge. Worship that principle; not a man. Defend not the book, but the doctrine of love to man and love to God: this is the sum and substance of all Religion.

Suppose we should resolve from this hour to set ourselves against authority, and live the true life, what regard shall we bestow upon the New Testament writers?

It matters not what Matthew, Mark, John, or Jesus said, thought, or did. The question is, do you, in your life and soul, advocate the principle of Universal Love. The whole question turns upon this point — whether you will worship Principles instead of persons — whether (continued page 40)

THE STRANGE STORY OF AHRINZIMAN

continued from page 17

experience Earth was destined give them. They have gathered their ripened sheaves, and for them the dagger of the assassin, the sword of the enemy, the chill hand of pestilence, or the seemingly untoward accident, was but the key that unlocked for them the gloomy portals of that gate whose Guardian Angel men call Death.

It was but to a dream consciousness in the astral world that my soul at first awoke a nightmare compared to the clear and, serene consciousness of the spirit that has attained to its true life in the spirit spheres, but yet a terrible reality to the self that was emerging from its deep sleep.

Have you never, when your soul has been weighed down by some oppression, passed through horrible scenes and agonies of experience that were as realities at the time, vet emerged at last into the serene waking into the fresh dawn light of another day? But what if you could not wake, and your painful oppression continued its sense of reality for years and years!

In my case my earthly life was an unfinished story, a half-written page, whose blurred message and halflearned lessons required that my Soul should hover near the Earth to learn completely.

In the darkness of the Astral Plane, upon the Earth yet not of the Earth, lay my Soul in its death trance, for several vears absorbing unconsciously the atmosphere of earthly magnetism which was needful to sustain its life, and ripen that Spiritual envelope through which I was again to manifest my individuality.

Such was the penalty I paid for the great debasement and passions from which I had not freed my Soul when it was hurried from its earthly tenement — the debasement of my licentiousness when living with Jelal-ud-din and the passions of earthly pride and murderous revenge that dominated my Soul against Selim, Zuleika and Artemisia. While my soul still burned with the fire of this wild passion it remained in the domains of my Dark Angel in the regions of Inferno - the astral spheres beneath the Earth Plane.

But why dwell at length horrible the over sodes that now seemed part of my life. Let it suffice to show these experiences are bound by a definite law of correspondence, and to warn my fellow beings against the consequences of similar acts of Earth life. As thou sowest, so

A Guide to Mediumship

and psychical unfoldment

E. W. & M. H. Wallis

CHAPTER VI.

OBESSIONS: ITS CAUSES AND CURE

Continued from last issue-

Undue Influence.

That one mind can obtain undue influence over another is now generally admitted, and we need not go to the spirit world for instances of such domination - they are common enough in this world if we have eyes to see. The very 'copy-book' maxims of our youth indicate the fact - 'Evil communications corrupt good morals'; 'A man is known by the company he keeps,' etc. The successful salesman or commercial traveler frequently exercises this hypnotic influence quite unconsciously and legitimately; while the 'confidence trick' man, who fleeces his unwary victim, illegitimately employs the same power. They both soothe and surprise their subjects, gaining their consent before they can realize the situation, and, being aroused. become 20

positive enough to exercise their will power in opposition. Many a marriage has been solemnized in which one of the contracting parties was fascinated, psychologized, or hypnotized by the dominating influence which was unduly exerted by the other, and much misery might be avoided if young people of both sexes were taught the probability of such experiences and how to guard against being misled.

Is it Dangerous to Develop Mediumship?

The student will sooner or later meet with the objection that it is 'dangerous to seek to develop mediumship.' That there are 'personating, tricky, disorderly and evil spirits'; and, further, 'as it is difficult to decide when those who communicate are honorable and trustworthy, it is best to leave the whole subject alone.' To this we reply, the same (continued page 28)

THE STRANGE STORY OF AHRINZIMAN

continued from page 19 shalt thou reap.

In a mighty cavern of the Astral Plane my Soul awoke at last, and as one who arouses himself from a troubled sleep I turned and gazed upon my surroundings. I thought at first that I had dreamed a troubled dream in which I had been slain, so real and solid to my sight and touch were the grim walls of rock on either side.

Then memory awoke, and I remembered that it was in the Palace of Parsagherd that I had died.

I looked around me and saw that vague, shadowy shapes were flitting about in the semi-darkness, and a chill fear fell upon my Soul, for I felt that I was indeed dead, and this the world of the Dead that I beheld, and of which I had become a part.

Clearer and clearer to my sight grew the misty forms; sharper and yet sharper were the sounds which fell upon my ears, at first like faint echoes heard in dreams, then with the fullness of material sound. Veil after veil of gauze-like vapor, which appeared to hang between me and my surroundings, seemed slowly to rise, and reveal to my eyes the

wonders of the dread Astral Plane wherein I lay.

I was still shuddering at the thoughts suggested to me, still thinking with remorse of the days of my own moral degradation, when I had lived with Jelal-ud-din and indulged in practices that I now knew to have borne such awful fruit, when I was aroused from my thoughts by the sudden inrush of a crowd of Spirits, who came yelling and laughing into the cavern where I lay.

These last arrivals were so like mortal men and women that I had no trouble in recognizing them as disembodied human beings like myself. In them there was no lack of intelligence, but it was intelligence which had been used for evil and not for good purposes, and the fierce light of passion, the dull glow of hatred, the sullen bitterness of despair, gleamed from their eyes and traced their marks on every feature.

These beings gathered around me with angry cries, coarse taunts, and savage shouts of welcome, hailing me as a comrade and reviling me as being to the full as worthy of damnation as themselves. (continued next issue)

Views concerning the heavenly state are generally erroneous.



from

The Spirit World

Dictated by Stephen Olin through Rev. R. P. Wilson, 1853

DISCOURSE VII.

HEAVEN - THE SPIRITUAL TEMPLE

"And I saw no temple therein." - John

Continued from last issue-

This highly figurative illustration of the Spirit-world, as given by John, in order to be understood, needs to be reduced to common forms of expression. It was presented to his mind in a vision by one of "fellow-servants, prophets." In presenting this subject, it will be necessary to remind the reader that all former representations of the spirit's home are necessarily imperfect and vague; and, in order to a correct understanding of man's future and immortal destiny, it will be essential to divest former symbolic representations of the celestial country, of their external covering, and also to connect with the knowledge

of the past the revelations of the present.

The views that generally obtain concerning the heavenly state are erroneous; vet the errors embraced are owing to imperfect conceptions of truth, and the limited intelligence received as authentic on this subject. The second sphere or state of man's future being is adapted to the different stages or degrees of development attained while on earth; and there are but few, comparatively, that attain to the highest circles of this sphere immediately on leaving the external form. In this sphere there are what may be called twelve circles of advancement in love and wisdom -the first six the love, the

DISCOURSES FROM THE SPIRIT-WORLD

latter six the wisdom, circles. In each circle, however, love and wisdom are combined: yet, in the former, the love principle is manifested in its peculiar attachments. wholly governed by the inspiration of wisdom; while, in the latter, although wisdom rules, still love is an essential element of expansive joy and inward delight. Thus Spirit-world is adapted to the different degrees of development to which mankind attain on the earth. Those who are the most perverted or undeveloped, from whatever cause, pass, on leaving the earth, to the first or second circles, according to relative quality and condition of their spiritual attainments. The enjoyments of the different circles vary in degree, according to their respectivedegrees of elevation. Progression being a law of universal operation. the advanced circles receive an impetus from the influences of the circles above them, as well as from the special endeavors exerted in their behalf by spirits more advanced. Thus there are general and special agencies continually employed to elevate those in the lower to the higher circles of love and wisdom. The general agencies are the attractive principle of superior love and wisdom, which constitute the all-pervading atmosphere the Spiritual Sun of divine light and truth. These divine principles enter the inmost of recesses the spirit's existence, expanding and drawing the spiritual nature toward its original source. The special agencies are those employed by individual exertion in imparting light and instruction, and in persuading the ignorant and undeveloped minds to test the realities of the higher circles.

The twelve circles of love and wisdom in the second sphere correspond to "twelve foundations," and the "twelve gates," which are the passage-ways from the one circle to another in the spirit's ascending progress. The "foundations" of the spirit's home, termed the "wall," or the primary construction of the city are said to be "garnished with all manner of precious stones." "The first foundation," or circle, "is jasper," "the second is sapphire," and so on, each foundation or circle above being more refined and beautiful than the one immediately below.

(continued next issue)

TODAY'S VIEW OF PAST FRONTIERS

continued from page 11

J. Clegg Wright was one of the best versed exponents of the scientific aspect of Spiritualism. He was a subtle reasoner, a profound thinker, able student and teacher extraordinary, one who attracted crowds of intellectuals to our larger Camps.

Results from Dogmatic Religion

* * * * *

Superstitution; priesthood; bigotry; persecution; suppression of knowledge; mental darkness and the arrogance of infallibility.

Results from a Knowledge of the Law of Things

Man, not God, the divine center; nobility of life; highest ideal of perfection; calm reliance in the presence of universal and omnipotent forces; all embracing charity and philanthropy; earnest endeavor to actualize the ideal perfect life rendered possible by his organization in this world as the best preparation for the next, and for the religion of Pain, the substitution of the religion of Joy.

—Hudson Tuttle

Margaret J. Butler, a talented woman in many ways, was always referred to as Boston's Dean of Spiritualist Mediums. Dignified, gracious and accomplished, she became a factor in the social life of Boston as she was in the Spiritualist Movement. She was a lecturer and medical clairvoyant for over 60 years. working for some years with that illustrious pioneer, Dr. H. B. Storer, as Consulting Medium. For 30 years she was conductor of the Boston Progressive Spiritualist Lyceum.

Rev. John Pierpont, many years a Unitarian clergyman of Boston, a writer, poet, and musician, was a devoted Spiritualist. He had the honor of presiding at the National Convention of Spiritualist when it convened in Providence, Rhode Island — this, before the N.S.A. was organized.

Luther Colby, a valuable pioneer worker, passed away in 1894 at 81 years of age. He founded the Banner of Light in Boston in 1857, serving as its editor for 37 years. From a rank materialist he became an ardent, active Spiritualist.



DIVINE HEALING PRAYER

I accept that the Divine Healing Power Is removing all obstructions
From my mind and body
And is restoring me to perfect
Health, wealth and happiness.
My heart is filled with gratitude
For the Divine Law of Acceptance
That is healing both present and absent ones
Who are in need of help.
Peace, the power that healeth,
Is guiding my thoughts, acts and deeds,
As God and I go hand in hand
Living a life of joyful abundance.



VIEWS OF OUR HEAVENLY HOME

continued from page 8 the human family (not less than 800,000,000 tons per annum); atoms that float out into space in the rivers of ether, and enter into the constitution of the Summerland. This process has been long known to seers.'

"It is also stated in the same work, p. 135, that 'the second sphere is the daguerreotype of earth; the refined matter which ascends is prone to assume the forms from which it was liberated on earth. The scenery is more beautiful and ethereal. Trees. fruits and flowers are not individualized: that is, their emanations do not ascend to the spheres in an identified form, but their particles are more prone to assume such forms than any other.' * * *

"It is not stated how long the emanations from human forms and inanimate substances of the earth have been ascending to the spheres; but if they are ascending now, the process must have been going on for an indefinite period — many ages — in the past.

"Assuming that there are 1,000,000,000 of human inhabitants on the earth, of all

ages and sizes - probably not far from the actual number and that their average weight is one hundred pounds each probably a liberal estimate their combined weight would be fifty million tons of two thousand pounds; just one sixteenth part, if my estimate is correct, of the emanations annually given off from human bodies, to be floated away to the spheres. How is this vast and rapid waste of human bodies supplied? * * *

"Again, it may be reasonably assumed that the emanations from all other earthly substances, brutes, trees, flowers, minerals, etc., are at least equal to those from human bodies. This would give one thousand six hundred million tons of substantial, though refined. matter annually transported from the earth to distant. spheres and appropriated there; a vast amount, even compared with the entire substance of the earth. Is this waste supplied or returned to the earth in any manner? If so, how, and from whence?

(Signed) A.T.S."

(continued next issue)

Spiritual Healing

by Miriam Bostwick*

Each and every moment that we make the effort to truly be at peace, we are receptive to the Divine healing power. Healing, therefore, is truly an "inside" job, so-to-speak. All healing takes place within one's consciousness, depending on one's receptivity to the healing power.

The function of a spiritual healer is simply to bring about a balance in the electromagnetic energies in one's aura, or in other words, to bring a person into a peaceful state, so that healing can take place. It is, therefore, understandable that in order for a healing to be permanent, one must change one's attitudes of mind, rid himself of the judgments, dictates and negative thinking that keeps him from expressing peace and harmony.

It is taught in The Living Light - "Oh, man, think humble, yet well of thyself, for in thy thinking is created the vehicle of thy soul." The vehicle of our soul is the physical body. This body is directly affected by thoughts, for our thoughts change its chemistry. There can be a chemical balance or disharmonious condition which literally poisons the body. The chemical breakdown of the food we eat is directly affected bv thoughts we have at the time we are eating. As our physical body is the direct effect of the mental body, it behooves us to think thoughts of beauty, peace and harmony that we may have the abundance of good health that is our divine birthright.

A GUIDE TO MEDIUMSHIP

continued from page 20

objection may be raised against intercourse with people on this side. Is it not often difficult to decide who among one's acquaintances are honorable and trustworthy? So much so, in fact, that in certain moods one is almost tempted to emulate Diogenes, and set out to hunt for an honest man! But we have to take people as they are, and try to understand them, and then we realize that most of them are good, well-meaning, and sincere. Everyone has his limitations, and 'to err human'; but when we spirits' (embodied). generally find that they are not as black as their enemies paint them, nor as white as their admirers depict them. In other words, they are human beings. If we deal with spirit people in the same natural and sensible way, and treat them as we do the people we meet with here, we learn that though some of them are thoughtless, mischievous, and, times, pretentious, the at majority of those who manifest their presence differ very little from the people who live around us on this side.

The Law of Attraction.

Spirits are attracted to those persons with whom they

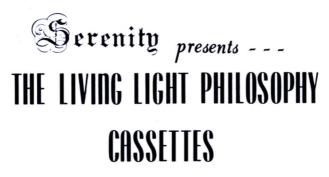
can establish sympathetic relations upon either the physical, affectional, or psychical planes. Although animated by the best intentions, it is possible for them to injuriously affect those whom they love. In their extreme anxiety to make their presence known, and to console their loved ones, they may attach themselves too closely to those who are susceptible to their influence, and cause the sensitives to experience sensations which may be mistakenly regarded as iniurious.

Spirits Often Unjustly Blamed.

It does not follow that because a sensitive shakes and feels peculiar sensations and impulses, that these phenomena are of necessity due to the operations of excarnate intelligences. Very much that is attributed to the influence of obsessing spirits may be explained upon purely physiological grounds.

Many people do not understand, and are not prepared for, the natural cravings and demands which inevitably arise within them, and they suffer great distress of mind in consequence of their ignorance regarding their own personality.

(continued next issue)



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A WANDERER IN THE SPIRIT LANDS

continued from page 4

magnetic ether on which the music and these images were borne to us, to waver and break and vanish, leaving me alone with my tempter once more, with his voice sounding in my ears, pointing out to me how all these delights might still be enjoyed by me if I would but join him and be his pupil. But his words fell upon deaf ears, his promises allured me not. In my heart was only a horror of all these things. only a wild longing to free myself from his presence.

I rose and turned from him, and sought to go forth, but found I could not move one step. An invisible chain held me fast, and with a derisive laugh of rage and triumph, he called out to me ironically: "Go, since thou wilt have none of my favors or my promises. Go forth now and see what awaits you." I could not move one step, and began to feel a strange alarm creeping over me and a strange numbness of limbs and brain. A mist seemed to gather round and enfold me in its chill embrace, while phantom forms of awful shape and giant size drew near and vet more near. Oh, horror! they were my own past misdeeds, my own evil thoughts and desires, which had been prompted by this 30

very man beside me and which nestling in my heart had formed those links between us that held me to him now.

A wild, fierce, cruel laugh broke from him at my discomfiture. He pointed to these weird shapes, and bid me see what I was who thought myself too good for his company. Darker and darker grew the hall, and wave on wave the grim phantoms crowded round us, growing each more black and fearful as they gathered, hemming me in on every side. while below our feet opened a great vault or pit in which I saw, or seemed to see, a seething mass of struggling huforms. My fearful ancestor shook in wild paroxysms of rage and fiendish laughter, and, pointing to the gathering phantoms bid them hurl me into the black pit. But suddenly above me in the darkness gleamed a star and from it fell a ray of light like a rope, which I grasped with both my hands and as the folds of light diffused themselves around me I was drawn up, out of that dark place, away from that fearful palace.

When I recovered from my astonishment (and relief) at my release, I found myself in (continued page 32)

Serenity Students

by Britt Toquinto*

A tree stands erect facing the sky. It weathers storm, snow, rain, wind and draught. After each disaster it might look a little bare of leaves but given time, it will just continue on and look more lush and beautiful as the years pass by, having total acceptance that no storm can rock its foundation.

Look at the human being—the smallest little "storm" can set the direction of the human being totally astray. It seems that the smallest irritation can set off a volcano inside of us. And for what? Who do we hurt but ourselves? The world

goes on and we stand there alone trying to get out of the ditch we dug for ourselves, and sometimes it takes years to get up again and at the smallest set back, we fall right back into the ditch again.

Only with faith in something higher is life worth living. The soul merits every situation we get into. Each and every moment in our life we learn a new lesson and each and every moment is a *new* moment. Make each moment count for it can be the most important moment in your life.

Editor's Note — The SENTINEL extends its appreciation to the many students of the Serenity concept of Spiritualism who contribute their articles to this magazine, sharing their understanding with our readers. Student articles are recognized by an asterisk.*

A WANDERER IN THE SPIRIT LANDS

continued from page 30

the open country with Faithful Friend and no less a spirit than my Eastern guide himself making passes over me, for I was much shaken and exhausted with the struggle. My guide in the most kind and tender manner addressed me, and told me he had permitted this trial in order that my knowledge of the true nature of the man I had just left should be my best protection in future against his wiles and schemes for my enslavement.

"So long," said he, "as you thought of this man with pride or respect as an ancestor and one who had any ties to you, so long would his power to influence you continue, but now your own sense of horror and repugnance will act as a repelling power to keep his influence away from you. Your will is quite as strong as his, and you, did you but know it, need no other protection. In the interview just past, you allowed your senses to be beguiled and your will paralyzed by this dark being before you were aware, and thus, had I not rescued you, he might, though for a time only, have made you subject to him and, while you were so. have done you serious injury. Take heed now while you vet remain in his sphere, that you

do not again lose the sovereignty over yourself, which is your own and which no man can usurp unless your wavering will allows him to do so. I leave you again, my son, to follow still your pilgrimage, which will soon, however, draw to its close, and I bid you be of good cheer since your reward shall come from her whom you love and who loves you and sends ever her most tender thoughts to you."

He was gone as mysteriously as he had come, and Faithful Friend and I set out once more to see what experiences we would meet with farther on. I was speculating what our next adventure would be when a couple of spirits hurried up to us with a great importance of manner and asked if we were not members of the Brotherhood of Hope, since, if so, they had a message for one of us from a dearly loved friend on earth and were sent by one of our guides to deliver it. At first I was much pleased. I thought at once of my darling and that they were sent from her, since they had not the appearance of most of the dark spirits around. Their robes shone with a peculiar blue grev light that was almost like a mist clothing them, and I had some trouble to make out their (continued page 34)



Brother
Bubba
Carrillo Family
Orvile Cavender
Francis M. Gelardi, Jr.
Isa Goodwin
Hansen Family
Jonquil

Lucas Family
Erick Othberg
Snowflake
Maria Sosa
Robert Toquinto, Jr.
Britta Uppstrom
Esther Yavneh

To send a helpful thought of joy and light to those you love who have passed to the higher life, list their names in this column. Donation of one dollar per name is requested.

A WANDERER IN THE SPIRIT LANDS

continued from page 32

faces. When I did so I could not help starting and a feeling of distrust crept over me, for the flickering veil of grey blue gauze that interposed between us became at times so thin that I could see a couple of most repulsive dark spirits under it. Faithful Friend quietly pressed my arm as a warning, so I addressed them with caution and asked what was their message.

"In the name of the Prophet," began one, "we were to tell you that your love is very, very ill, and prays that you return to earth to see her without delay, lest her spirit shall have passed, ere you arrive, to realms where you cannot follow her. We are to show you the way to reach her quickly."

Their words gave me at first a great sense of fear.

"How long," I asked eagerly, "is it since you left her?"

"Not two days," was the reply, "and we are to bring you at once. Your Eastern guide is with her and has sent us specially."

Then I knew they lied, for the Eastern guide had but just left and he had said no word of my beloved being ill. But I temporized with them and said:

"Give me the secret sign of 34

our Brotherhood, since, unless you do so, I am, of course, not able to go with you."

The veil of gauzy mist was fast fading from them and I could see their dark forms growing more and more distinct beneath. I did not, however, show them that I saw this, and as they did not answer at once, but were whispering to each other, I continued:

"If you are sent by our guide you will surely give me the countersign of our order?"

"Surely yes. Certainly I can. Here it is — Hope is Eternal" — and he smiled with an air of great frankness.

"Good," said I, "go on, finish it."

"Finish it! Is there more you want?" and he stood puzzled. The other nudged him and whispered something, whereupon he added, "Hope is Eternal and Truth is — and Truth is — ha — hum — what, amico?"

"Inevitable," said the other.

I smiled most blandly upon them both. "You are so clever, friends, no doubt you can now give me the symbol?"

"Symbol? Diavolo! there was no symbol we were to give."

"Was there not?" said I. "Then I must be the one to (continued page 36)



Children's Corner



When you loose something and you would like it back all you have to do is talk to God. You ask God if you could get it back and say to him I will accept it if I get my thing that I lost back. I will also accept it if I don't get what I lost back. I am not going to dictate what is going to happen.

Jaye Chillas, Age 15

The first soul faculty is gratitude, duty and tolerency. And the opisite is self, pitty and frenship. Gratitude is a positive atitude that helps us in our life.

Stacey McKenzie, Age 9

Gratitude is when you are thankful for the good things in your life. Gratitude is a soul faculty and a good attitude.

Michael Field, Age 9

It is very hard to under stand discipline because lots of time people think it is just being mean. But it really is just love and being cared for. That is what discipline is.

Lisa Toquinto, Age 11

When we are in self we do not like to listen to other people because the self-will only likes to listen to itself; but if we didn't give it any power over us it couldn't do anything that could mess up our day.

Michael Field, Age 9

When your not grateful for something your garenteed to lose it. But when you are gateful it opens up the door to joyful abundance.

Stacey McKenzie, Age 9

In keeping with Serenity's policy to encourage expression by all its students, this column contains the unedited articles submitted by the children attending our children's philosophy classes.—Editor

A WANDERER IN THE SPIRIT LANDS

continued from page 34 give it to you."

They both raised their arms to make a grab at me. I saw one had a withered hand and knew at once to whom I was indebted for this little plot. As they rushed upon me I stepped back and made the sign of the sacred symbol of Truth in all ages and all worlds.

At the sight of this they cowered down upon the earth as though I had struck them and rendered them unconcious. There we left them to ruminate at their leisure.

I asked Faithful Friend as we moved away what he

thought they would do now.

"In a short time," said he, "they will recover. You have given them a shock, and for the moment stunned them. but they will be up after us again ere long with some fresh devilment they will hatched. If you had gone with them they would have led you into the morass yonder and left you to wander about half choked, if they did you no more serious harm. You must ever remember that they have great power in their own sphere if once you give yourself up to their guidance in any sense."

CHAPTER XXIV

THE STORY OF BENEDETTO - PLOTTERS AGAIN BAFFLED

Faithful Friend now proposed to me that we should visit one more city in this strange land, in order that I might see the man whose fate might have been my own but for the constancy and love which has so helped and sustained me. Our earthly histories were in some respects different, but there were some points of resemblance both in that and in our dispositions which would make the sight of this man and the knowledge of

his history useful to me, while at a future time I might be able to help him.

"It is now more than ten years," he said, "since this man passed from earth, and it is only lately that he has begun to wish to progress. I found him here on my former visit to this place and was able to assist him a little and finally to enroll him as one of our Brotherhood, and I am now told that he is shortly to leave this sphere for a higher one."

(continued next issue)

Shost Land

RESEARCHES INTO THE MYSTERIES OF OCCULTISM

Translated and Edited by Emma Hardinge Britten, 1897

CHAPTER I — THE BERLIN BROTHERHOOD —FIRST SEANCE

Continued from last issue-

"Louis, my boy, how would you like to have some dreams that you could remember, and go to places in your sleep from which you should return and give accounts of?"

"O, professor!" I exclaimed, in astonishment, "could I do this, and how?"

"Come with me, boy," replied my teacher. "I belong to a philosophical society, the existence or at least the real nature of which is but little known. We want the aid of a good, smart lad, like you, especially one who is not a conscious dreamer. I have long had my eve upon you, and I think I cannot only trust you with our secrets, but, by making you a partaker of them, instruct you in lore of great wisdom, which few children of your age would be thought worthy to know."

Flattered by this confidence, and more than usually thrilled by the strange shivering which always seemed to follow the touch of the professor's hand, I suffered myself to be led on until I reached with him the fourth story of a large house in a very quiet part of the city, where I was speedily introduced into an apartment of spacious dimensions, parted off by screens and curtains into many subdivisions, and half filled with an assemblage of gentlemen, several of whom, to my surprise, I recognized as belonging to the college, some to neighboring literary institutions, and two others members of one of the princely families of Germany.

There was an air of mystery and caution attending our entrance into this place and my subsequent introduction to the company, which (continued page 39)

FABLES for young and old

THE HUSBANDMAN & THE STORK

A Husbandman who was tired of having his corn stolen by Cranes and Geese set a trap for them in his field and caught several of each. He also caught a Stork one day and was about to kill him along with the rest of the thieves.

"Please, Mister," begged the Stork, "don't kill me. I am a good bird and take food only to feed my old parents. I'm not like these Cranes and Geese who steal your corn all the time."

"Maybe you are not like these Cranes and Geese," said the Farmer, "but you are in very bad company and you were caught at the same kind of stealing, so you have to take the same punishment."

The Point: Maybe it isn't right, but people often judge you by your friends.



READING

continued from page 10 tolerance. Each one is unique, each one has the power of God in it, and each one is waiting for us to use it. If we choose to use these soul

faculties, they will serve us for then our transition period will be transformed from a difficult time to a time of spiritual awakening.



God, grant us the wisdom to choose to use our patience. our faith, our courage, our 38

hope, our determination, and our tolerance

continued from page 37

inclined me to believe that this was a meeting of one of those secret societies that, young as I was, I knew to have been forbidden strictly by government; hence the idea that I was making one of an illegal gathering impressed me with a sentiment of fear and a restless desire to be gone. Apparently these unexpressed feelings were understood by my teacher, for he addressed me in a low voice, assuring me that I was in the society of gentlemen of honor and respectability, that my presence there had only been solicited to assist them in certain philoexperiments sophical were conducting, and that I should soon find cause to congratulate myself that I had been so highly favored as to be inducted into their association.

Wilst he spoke the professor laid his hand on my head, and continued to hold it there. at first with a seemingly slight and accidental pressure; but ere he had concluded his address, the weight of that hand appeared to me to increase to an almost unendurable extent. Like a mountain bearing down upon my shoulders, columns fiery, cloud-like matter seemed to stream from the professor's fingers, enter my whole being, and finally crush me beneath their terrific force into a state where resistance, appeal, or even speech was impossible. A vague feeling that death was upon me filled my bewildered brain. and a sensation of an undefinable yearning to escape from a certain thraldom in which I believed myself to be held, oppressed me with agonizing force. At length it seemed as if this intense longing for liberation was gratified. I stood, and seemed to myself to stand, free of the professor's crushing hand, free of my body, free of every clog or chain but an invisible and vet tangible cord which connected me with the form I had worn, but which now, like a garment I had put off, lay sleeping in an easy chair beneath me. As for my real self, I stood balanced in in air, as I thought at first, about four feet above and a little on one side of mv slumbering mortal envelope; presently, however, I perceivthat I was treading on a beautiful crystalline form of matter, pure and transparent, and hard as a diamond, but bright, luminous sparkling. and ethereal. There was a wonderful atmosphere, too, surrounding me on all sides. Above and about me, it was discernible as a radiant, sparkling mist, enclosing my form, 39 (continued page 41)

THE PENETRALIA

continued from page 18 you will take the spirit in preference to the letter—whether you will take the idea rather than the symbol. When you read the book properly it ceases to be an authority. The good principles of the book should be regarded as aids, as helps, as stepping-stones, to higher and better revelations.

By what authority can the Bible be decided as the word of God?

No person, as I said, is capable of pronouncing the Bible the word of God, unless he is sufficiently inspired by a higher revelation. If any man pronounces it to be the word of God, without such higher revelation, his say-so is worth as much as a similar affirmation by the worshipper of Juggernaut. He affirms, not by intelligence, but by faith; inherited from his forefathers, endorsed by antiquity. Our worship of the past is in proportion to our ignorance of it. More reverence for Principles will lessen confidence in personal embodiments

But is there not something natural in the association of a person with a principle he may have represented?

Yes: he who loves the Christ-principle will also love persons in proportion as they manifest it. Jesus was, to a beautiful extent, the "Son of God." Why? Because he made the best practical exposition of the Principle. If, however, we should learn that the doctrine of subjection (which he taught) can be improved by a principle of wisdom - which will bring order and form in society - then we would say. that, although he advanced the temple which was based upon the proceedings of Moses, yet future generations must put on the turret and build the dome. This spiritual temple begun in Egypt; building continued through all prophets and seers of intermediate ages; but - how many spacious chambers and galleries of immortal beauty were added by the Man of Nazareth!

(continued next issue)

Oh man, you little god, what wisdom hath you found, Oh man, you little god, what power can you keep, Oh man, you little god, know that I am humble but never sound asleep. continued from page 39

piercing the walls and ceiling, and permitting my vision to take in an almost illimitable area of space, including the city, fields, plains, mountains and scenery, together with the firmament above my head. spangled with stars, and irradiated by the soft beams of the tranguil moon. All this vast realm of perception opened up before me in despite of the enwalls, ceiling, closing other obstacles of matter which surrounded me. These were obstacles no more. I saw through them as if they had been thin air; and what is more I knew I could not only pass through them with perfect ease, but that any piece of ponderable matter in apartment, the very furniture itself, if it were only brought into the solvent of the radiant fire mist that surrounded me. would dissolve and become, like me and like my atmosphere, so soluble that it could pass, just as I could, through everything material. I saw, or seemed to see, that I was now all force; that I was soul loosed from the body save by the invisible cord which connected me with it; also, that I was in the realm of soul, the soul of matter; and that as my soul and the soul-realm in which I had now entered, was

the real force which kept matter together, I could just as easily break the atoms apart and pass through them as one can put a solid body into the midst of water or air.

Suddenly it seemed to me that I would try this newly discovered power, and observing that the college cap I had worn on my poor lifeless body's head was lying idly in the hands, I made an effort to reach it. To succeed, however, I found I must come into contact with a singular kind of blue vapor which for the first time I noticed to be issuing from my body, and surrounding it like a second self.

Whilst I was gazing at this curious phenomenon I felt impressed to look at the other persons in the room, and I then observed that a similar aura or luminous second self issued from every one of them. The color and density of each one varied, and by carefully regarding the nature of these mists, or as I have since learned to call them "photospheres," I could correctly discern the character, motives, and past lives of these individuals.

I became so deeply absorbed in tracing the images, shapes, scenes and revelations that were depicted on these men's souls that I forgot my

continued from page 41

design of appropriating the cap I had worn, until I noticed that the emanations of Professor von Marx, assuming the hue of a shining rose tint, seemed to permeate and commingle with the bluish vapor that issued from my form. I noticed then another phenomenon. When the two vapors photospheres thoroughly commingled, they, too, became force, like my soul and like the realm of soul in which I was standing. To perceive, in the state into which I was inducted, was to see, hear, taste, smell, and understand all things in one new sense. I knew that as a mortal I could not use more than one or two of the senses at a time; but as a soul, I could realize all sensations through one master sense, perception: also, that this sublime and exalted sixth sense informed me of far more than all which the other senses separately could have done. Suddenly a feeling of triumph possessed me at the idea of knowing and understanding so much more than the grave and learned professors into whose company I had entered as a timid. shrinking lad, but whom I now regarded with contempt, because their knowledge was so inferior to mine, and pity, because they could not conceive of the new functions and consequent enjoyments that I experienced as a liberated soul.

There was another revealation impressed upon me at that time, and one which subsequent experiences quickened into stupendous depths of consciousness. It was this: I saw, as I have before stated, upon my companions, in distinct and vivid characters, the events of their past lives and the motives which had prompted them to their acts. Now it became to me clear as sunlight that one set of motives were wrong, and another right; and that one set of actions (those prompted by wrong motives, I mean) produced horrible deformities and loathsome appearanced on the photosphere, whilst the other set of actions (prompted by the motives which I at once detected as right) seemed to illuminate the soul aura with indescribable brightness, and cast a halo of such beauty and radiance over the whole being, that one old man in particular, who was of singularly uncomely withered appearance as mortal, shone, as a soul, in the light of his noble life and glorious emanations, like a perfect angel.

(continued next issue)



humor is the salvation of the soul



A woman doesn't mind seeing a man make a fool of himself so long as some other woman isn't helping him.

- Today's Chuckle

The Living Light Philosophy: The joy of marriage is the willingness to give.



SERENITY EVENTS

DINNER PARTY: JANUARY 19, 1980 at 6:30 p.m.

Vienna will be the theme of Serenity's January dinner party. All are cordially invited to attend on Saturday, January 19 at the American Legion Log Cabin in San Anselmo. The social hour will begin at 6:30 p.m.

BAKE SALE: JANUARY 26, 1980 — all day

The monthly bake sale will be held at Strawberry Town & Country Shopping Center. We look forward to seeing you there.

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